Language Survey

Survey

Charlie: Here are the [redacted] notes I took in Wakhi country. Not professional or anything, not even particularly scientific, but I hope they'll help you as you prepare to go up there.

Jack VanderVoer.

1977

June 26 we entered Ayghal, stayed two nights at Aulmit then were in Passu.

Wakh is unrelated to languages around here, it seems. The Ayghale Wakhi have relatives & property over in China (Tsadjik) (1) The other Pakistani Wakhi live in the Ishkoman area & are said to have their relatives in Afghanistan. The 2 Pakistani groups don't do too much together, distance is the reason most often cited. The Ishk are said to be much poorer & messed up (2) than the Gujali.

Teachers at the high school in Aulmit (who speak Wakhi, Urdu & English) say that their language does not differentiate gender. Also verb inflection does not reflect magnitude of the SV, they say (ie gender based on magnitude may not be here)

Language elicitation to date has been based on words & phrases given in Hapiqat Ali Wakhi Language Book (1) Trekker's Guide to Hunza

ps July 2

The perceived need in Ayghal seems to be for English teachers. Adult literacy not so much desired, nor even perhaps required literacy seems not low in Aulmit & Passu. More checking of this is needed.

tt hollow central round (question)

uvular stop voiceless ḳaḳ sometimes affric (Cuban)

hui sister (word-final lots of impedance when [x] primary [x])
nan mother
hui'nan woman (lit: sister mother)

1	ćiz hɔli var ćiz hɔli ǂ hɔlo	How are you?
2	yʌn yan	yes
3	baf	"ok good"
Pass 4	* šundĩ	"hot"
Pass 5	sʉr	"cold"
Pass 6	wuž'm škʌfk 1st sg	"I'm cold"
Pass with verb 7	yupk sʉrya teẏa water cold OE	"~~Is the~~ Is the water cold?" or "Is the cold water"

whidĩ

8 sarya yupk tea — "Water is cold" or "Tea is cold water"

9 yan tei — "Yes, it is"

10 baf tei — "It is good" or "I am fine"
good

11 xu: — "sister"

12 nan — "mother"

13 xu'inan — "woman"
if: sister mother

14 ski·d — "cap, hat"

15 dai — "man"

—— grooved fric made w. tongue mid at alveolar ridge

	16	čo'ḍ̣ir	tent
ie ɬ ɬ̓ɬ̓ɬ̓ɬ̓ affricate velar	<-	17 kx̣ʌkx̣	"dried apricot"
		18 k̓ʌk̓	"
	19	wuz wuž	1sg pronoun
	20	tu̯	2sg pronoun
	21	á'ya	3sg pron distant
		á'yim	3sg pron near
	22	yim	dem pron (sg?) near
		yit	dem pron (sg) far

23	wudk	"today"
24	pi'ga	"tomorrow"
25	ɣɛz	"yesterday"
26	'toɾ̃ təɾ̃	"day after tomorrow"
27	č"an	"apricot"
28	šapik	"bread"
29	pU'ṯok'	"the local heavy, round, wheat bread"
30	dəɾ̃ɣo	"river"
31	ɾ̃ʌx'nig	"fire"

in 29 U is high back front round vowel vocoid.

Teacher says this is used more than čiz holi, & that the latter is used by illiterate people. literate people might be Muslim greeting

	32	čiz kaimʌt	"What is the price...?"
	33	čiz ɪs'go	"What are you(s) doing?"
	34	čiz ɪs:go:t	"What are you(pl) doing?"
①	35	kumaš 'rɛč	"Where are you going?"
②	36	pʌs:u rɛč	"to pass"
①	37	t"ɛš/kumar rɛč	"Where are you going?"
	38	kxʌkx m"ʌč	soup made from dried apricots

July 2

Imit has quite a different character from Cuyital. The people are not so friendly not so courteous (in fact they are rather disrespectful of themselves their fellows and their visitors). On the jeep, as we were getting ready to go, people just tossed their baggage on carelessly. Hence on the way here everyone sat and stood all over each other's stuff a suitcase was smashed, a box was destroyed, an umbrella was torn, one guy was standing on a watermelon for miles, gleefully trying to smash it. Once a while people would take stock of the baggage and laugh. There has been a lot of laughing at our expense too, often in front of us, quite openly. Since most of their wee

July 2

Imit (not Northern) Yuwyamen (Cuneyal) Mountain Ifugao

39	sílk iškomín réčen 1pl go I		will go to I
40	wúz iškomín réčen 1sg go pl		I'll go
41	yit iškomín réč 3s dist go		he'll go
42	haiš iškomín réčen 3pl go		they'll go
43	wúz ni'u iškomín réčem 1s "now" go 1sg		I'll go to now
44	yim ti jámat tefa dem 2poss wife SE? interrog		Is this your wife?
45	yan yim ži jámat tefi yes dem 1poss wife SE +		yes this my wife

young men I hope that they are unrepresentative. All the men that we have seen use some kind of green colored powder. In Gilgit people said that it's opium. Some men are quite stoned, even early in the morning. In the valley 5 languages are spoken: Chitrali, Pashto, Wakhi, Burushaski and Shina. The Shina bury their dead within a fenced-off area and the Burushos in those 4-walled things with the high corners (the (Shina) schoolteacher ~~said~~ answered "yes" to my question about the purpose of these wall-things having to do with ~~jains~~ ghosts). The Wakhi graves are just squared-off mounds of dirt & rock.

The young people whose lung

46	yɪt ži zkid teí dem 1pos hat ISE +		that is my hat
47	yɪt ti zkid te/a dem 2pos hat ISE ?		is that your hat?
48	yum ži 'kAlAm teí dem 1pos pen BE +		this is my pen
49	čiz gaIt cont? do	~~IST~~ VIEW	What are you doing?
50	čiz go/ cont? do		What are you doing?

July 2

Content question signaled by /čiz/ of #1, 32, 33, 34, 49, 50

Yes-no question /a/ suffixed to the sentence-final /te/ of #7, 44, 47 (SE?)

around us have not been unfriendly people. When they took us on a tour of the town they avoided most people + laughed at everyone we met.

[rebbe low self esteem ch]

The people seem to mix together freely + speak each other's language. Chitrali seems to be the strongest. Yesterday on the ~~jeep~~ ride the Wakis called their language "Anjali" even though they have nothing to do with Anjal and their dialect seems different.

The people we've talked to thus far are very much into the get-rich mindset, + heard that the govt will build a road here → hotel → lots of tourists + money. Ben sounds to

= Affirmative answer to content question, or simply stative declarative clause ends with the /te/ to which /i/ is suffixed.

cf # 9, 10, 45, 46, 48

Verb in sentence-final

#43 I tried to get a present progressive + got a "future" with "now" (i) appearing before the verb. Could be an imperfect (rather than future) I bid the boys translated as Urdu future.

Check this out

me like wishful thinking based on the experience of the Carpenters. I would be surprised if they got over to put a dent in KKTL there here!

If I imagine rightly, the atmosphere here may be like the pioneer days in Australia, a lot of "rough" individuals trying to make it rich. I have yet to meet someone whom I would consider trustworthy at this very early stage.

Imd

2 Burunhos, age 18 & 25 — July 3

51	wuz dišam	I understand
52	wuz ne dišm	I don't understand

Schaltenbrand Imit age 22

53	wuz yɛxk'wə̀ tsə̀m	I'm learning
54	wuz wʌxi zik yɛxk/wɔtsən	I'm learning W. Lango
55	xalk	adult man of Gai
56	ʔɔ'jiz	woman of Kuinan
57	sə'bak hə'nʌk	reading

	58 sbʌxš *ḥand	~~ktob~~ he reads
	59 ti nan tʌt sᵊbʌx ḥ'nitka	Do your parents read?
	nɛi rot	
	60 ḥ'nitk	literate
n'u notregzhyd	61 yet niu sbʌxš ḥʌnd	he is reading now
	62 wuz n'u sbʌxš ḥanᵊm	I'm now reading
	63 yet n'u sbʌxš ḥʌnda	Is he reading now?
	64 yet n'u ktob ḥʌnd	he is reading a book now

back mid tense unround

Subdar Yunus
Elder family, Inuit

65	yaʷɬš kəˈɛɛčəˀn	they are going
66	ˈyaʷɬs kə kenɛdaˈɛɛćn	they are going to Canada
67	txlqi klš kenɛda rəšt small boy	(the) little boy will go to Canada
68	ɯɯ ʔuz kam kam ɛngliš dišm	I know very little english
69	*xəč	nan
70	kʰulčə	~~ass~~ pʌtok (bread)

wazir

xaiber

71 čʌmbuī — dried apr. of kʌk (Gujral)

July 6, a Shimshali in Gilgit — age = 35

72 sbʌk xʌnda — "Are you learned?"

note: k/, not /h.

July 7th

Some reflections:

Happily, the arrogant ones who first colored our view of Ismt were not representative. They were the (semi) educated sons of the wealthy, for 3 in particular were going to the hills for a fling after on the occasion of their school's summer break. There are few Wakhi in Ismt and fewer further down the valley. Beyond Ismt however are many villages of Wakhis who may be monolingual. Those in Ismt seem to be the low ones, socially and economically. They are the shepherds of the flocks of the Burushos, Gujars, Chitrali, Shina & ~~Hunza~~ One Lambadar called them "savages".

Among those some of my vocab & also that in H. Ali's primer we came up with at least 50% diff words which are not the same.

Hajigat Ali, Chairman

Gujal has educated people and strong organization via the Gujal District Council (Ismaili), which handles civil & administrative matters as well as educational & health, etc. It would probably be unwise to begin work in Gujal without the invitation of this council, the ~~council~~ present need, for which invita-

tion has been given by the chairman as for English teachers. "Wakh" sounds initial issue (19:) It shows some initiative on the linguistics side, from the people themselves.

There does not seem to be a strong intolerance of non-Ismaili, nor even of non-Muslims. There is strong loyalty to the Ismaili brotherhood, even if not always adherence to the letter of the instructions of the Hazarimam Aga Khan. The subtle latter may be especially so in Imit, but of course that says nothing about the villages beyond there.

In Imit itself it may look wierd to work with the Wakhik people only, since there are so many other languages and the people are not obviously strictly segregated. Beyond Imit were not allowed anyways. We stated desire: English teachers. There is a school, with some Wakhi teachers as well as others (Govt school) Adult literacy was estimated at 1-2% by a man who has some education, worked with the Govt for a while + is now a pensioner, also one of his sons is a school teacher. Another school teacher also gave this figure %.

Yunus

The Wakhik came to Ishkoman valley from Wakhan around 1873. Sources: Yunnus and the other school teacher.

The Wazir (family name Khaiber, long hair, lives on the main road just below Sher's tea store) doesn't seem to have a very definite picture of where his people are going (of Cuyal in contrast) but should probably be contacted at the outset of any work with the people in the area.

I think that the Imit people may be interested in following the lead of the Cuyalis but not as interested in going forward on their own initiative. Thus perhaps build bridges to them from Cuyal? This might be done, tho with some difficulty because neither group is really eager to spend much time with the other ("too far" it is said)

Not too much evidence in either place of heavy "but-parati". ~~The pir Ao sevet Ishkoman uses the koran Pedeem~~.

Some Wakhik also live in Buroqan, beyond Chitral.

Wazir in Imit says that Ishkoman valley has 6-7000 Wakhik people.

July 10

B. Lewis:

2 school systems

1 govt

1 AK

A.I.G. (Asst. Com.) Chief of Police in Cultivation responsible for the whole N. Areas, the Mir of Hunza is ~~replaced~~ (Captain) B.A.I.G.